

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 28

Nov 2022

Issue 5

Cover Page



The cover page of Oct 2022 issue of Vedanta Sandesh is a gracious & regal looking state bird of the UT of Ladakh - the Black-necked Crane (*Grus nigricollis*).

Black-necked Crane is a pale-bodied large bird with a black neck, a dark drooping 'bustle' of elongated feathers above the tail, and a patch of bare red skin on the crown. It's height may go up to 6 ft while its wing span goes over 7 1/2 ft. It is a bird of Tibetan plateau, and winters at slightly lower altitudes, along the shorelines of large lakes and flooded agricultural fields. Pairs are said to mate for life, and so is seen as a model of true love. Both sexes are similar.

It's graceful mating dance is awesome, in which it jumps & hops, goes round & round, and sings loudly. This mating dance is the basis for one of Ladakh's most popular folk dances - the Chartses Dance. The Ladakhi name of this crane is 'Cha Thung-thung'. It is revered in Buddhist traditions and culturally protected across much of its range.

Its reducing population brings it under the endangered list, and all possible efforts are being made to conserve it. Om Namah Shivaya.

S T A N D A R D S



Vedanta Sandesh

Nov 2022



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Vedanta Sandesh

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उक्त साधनसम्पन्नः
तत्त्वजिज्ञासुरात्मनः।
उपसीदेद् गुरुं प्राज्ञं
यस्माद् बन्धविमोक्षणम्।।

One who has the above mentioned qualifications and is desirous to know the Truth of the Self should, therefore, approach an illumined Teacher for redeeming himself from bondage.

Vivekachoodamani - 33





Message from Poojya Guruji



BHAKTI : ITS NATURE & MEANS



hakti : Its Nature & Means

After getting an awesome and eye-popping darshan of Vishwa Roopa in Gita Chapter 11, and directly realizing that 'everything' is basically pervaded & blessed by Ishwara, Arjuna had discovered his fundamental & foremost goal of his life, and that was to first invoke a deep & heartfelt love for God in his heart. Inspite





Bhakti : Its Nature & Means

of any situations in life he sincerely wished to be ever connected with God. This is what Bhakti is all about.

What is Bhakti?

Bhakti is a divine, awesome yet a complex emotion. Just like love, it is rarely understood properly. Bhakti 'has' so many things, and is also 'devoid' of so many things. Obviously all what it has are tons of positivities, and what it doesn't have are again tons of negativities. Let's begin with what it has, which will give us an idea as what it actually is.

Initially, in Bhakti there is a sadhana-phase, and then there is the sadhaya-bhakti. In the former phase where we need to do something to invoke that divine love, there is a feeling of 'reverential love' for God, because there is a profound feel-

“Bhakti is a divine, awesome yet a complex emotion. Just like love, it is rarely understood properly.**”**





Bhakti : Its Nature & Means

ing of gratitude and blessedness - when we even think of our God. All our cherish-able achievements are associated with God, and all what we have is directly or indirectly seen as His blessings. So much is the showering of blessings that there is no place for self-importance in any of our achievements, the ego slowly melts away. There are no worries even about any future plans and aspirations, which incidentally dare to become bigger & bigger. What is the feeling in our heart when we have someone like 'that' in our lives. That is what the feeling & emotion of Sadhana Bhakti is all about. It is no doubt relative to all the blessings showered on me by some divine power, thereafter, this me keeps melting and once this center melts away, thereafter there is just the natural state of blessedness and joy - no wants, no fears, and most of all no duality. That is Sadhaya Bhakti.





Bhakti : Its Nature & Means

Dilemma of Arjuna :

Arjuna wished to be blessed with such a Bhakti. In the beginning of the 12th Chapter of Gita he asks Bhagwan that I have not only been blessed with darshan of Viswa-roopa, but have also been attentively listening to all what you have been saying regarding the 'sadhana' for getting the prasad of divine love, and I see that there are two very different and mutually incompatible means to go about awakening to this divine love.

“There are two sadhanas for Bhakti - one, is Saakaar Upasana, and the other is Nirakaar Upasana.”

- One, wherein we look upon the world around as a presentation of & by God, and respond to situations selflessly as instruments of God. This is Vyakta or Saakaar Upasana.





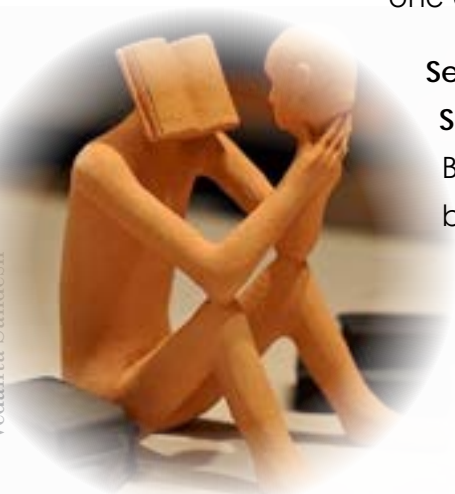
Bhakti : Its Nature & Means

- Two, turn within towards the very core conscious principle of ourselves, meditate on it and appreciate that as the real & ultimate truth and then transcending the very individuality - be that. Here there is no place of doing any karma etc, because we have to after all turn within. This is Avyakta or Nirakaar Upasana.

So one is a dynamic means in the field of Karma, while the other is that of a sanyasi, a renunciate, who turns within and meditates and finally realizes. Obviously one person cannot tread both these paths simultaneously and will have to choose one alone.

Sequential and Simultaneous Sadhanas :

Bhagwan says that, while both these are right in their own ways, but definitely





Bhakti : Its Nature & Means

these two sadhanas are not to be done simultaneously, but sequentially. The relationship of both these sadhanas is that of means and end. Working selflessly is the way to begin, and this helps us to incorporate all the necessary qualities required for entering the portals of the latter kind of sadhana. There are basically three important qualities required for the Avyakta Upasana.

- Total control over your senses
- Complete Equanimity in all situations of life.
- Working only for the well-being of others.

The above three are not only the pre-requisites for the Avyakta Upasana, but are also the prasad of Vyakta Upasana. If we are slowly





Bhakti : Its Nature & Means

getting these qualities then alone we are doing the Vyakta Upasana properly. So the plan of action has been properly laid down. First learn to live in the world properly - as an instrument of God, and thereafter the road to the unseen will be a cake walk.

The Crucial Factor :

Bhagwan enumerates various levels of sadhanas to remain ever connected with the awareness of God inspite of all the ups & downs of life. However, he top rates one of the sadhana, and that is called as the Karma-Phala-Tyaga. What this basically implies is to :

- 'always look upon every situation of life which we get - as a wish or better still as

“Our perceptions towards the situations of life alone is responsible for either our anxieties or our arrogance.”





Bhakti : Its Nature & Means



a prasad of Bhagwan.'

This is all that is in this sadhana. This by itself is of very far reaching consequences and is also literally revolutionary. It brings about unimaginable changes and creates the right kind of connectivity with God.

“**H**aving isolated and focused our attention on the Seer, we realize that it transcends time.”

The Conclusion :

Our perceptions towards the situations of life which we get alone is responsible for either our anxieties, fears, insecurities, or our arrogance, ego and airs. Can I do it or on the other side - look, what all I have achieved. The sadhana of Karma-Phala-Tyaga insulates us from both extremes





Bhakti : Its Nature & Means

and at the same time remain effortlessly connected with God in all situations. To remain connected with God is the crux of all Yoga, and with this simple and logical 'perception' this goal is effortlessly achieved. Rituals help us initially but rarely do rituals even bring about a blessedness so directly needed for Bhakti to flower. So everyone needs to be made of just this sadhana - Seeing all Karma-Phala as the wish of God, and in the process negating the doership in any situations from ourselves. That's the way to go ahead.





SADHANA
PANCHAKAM

Swamini Samatananda



Sadhana Panchakam



अथ पशुब्रह्मात्मना स्थियताम्

May you forever remain
'Brahman'.





SADHANA PANCHAKAM

Atha Parabrahmaatmana stheeyataam:

The followig sutra is the concluding step of the journey so clearly drawn by the Revered Acharya. Here the Acharya says- May you forever remain Brahman. **Atha Parabrahmatmana stheeyataam.**

Here 'Atha' means 'thereafter', Having acquired this knowledge, having awakened in the state of Brahman, thereafter





Sadhana Panchakam

one is Brahman itself, now just not a knower of Brahman. As said in the Scriptures, Brah-mavit Brahmaiva bhavati. The knower of Brahman is a Brahnavit, wherein there is a subtle duality between Brahman and the

“There is a subtle difference between Brahman and the knower of Brahman.”

knower of Brahman. But here the Acharya says Brahnavit Brahmaiv bhavati, as and when the knower of Brahman is firmly and clearly established in the state of Brahman the knower of Brahman is then Brahman itself. Then there is no separate existence of the knower of Brahman apart from Brahman. When a person is a knower of Brahman then there continues to be a subtle ego of the knower of Brahman, but here when the Acharya has used the word ‘Atha’ it implies ‘thereafter’ at the next





Sadhana Panchakam

level even the ego of knowing Brahman, dissolves. If the subtle difference between the knower of Brahman and Brahman remains then it will be like Brahman is doing sadhana.

In the initial stages, aiming for the knowledge of Brahman is the supreme goal one can aim for, revelling in the Scriptures is the highest goal one should aim for, but then comes a stage when all differences of seeker and sought, knower and the known are dissolved. It is like a doll of salt which dissolves to become one with the ocean. So does a man of wisdom, on dissolving the very existence of the knower and the known is of 'Brahman swaroopaa' in whose presence alone everything is enlivened. There is no effort. Just like the iron fillings dance in the presence of the mag-





Sadhana Panchakam

net without any effort of the magnet so also Brahman is the primary illuminator, the very nature of existence and bliss.

“The knower of Brahman becomes Brahman itself.”

So here one can see a complete journey from asti buddhi to asmi buddhi. From seeing the presence of Ishvara and being a unconditional devotee of Ishvara to realizing oneness between the Jiva and Ishvara. Having gone through this complete journey from being a tamasi, rajasi to being a sattvik seeker, to being a jigyasu doing shravan, manan and the nididhyasan and then even giving up the ego of the knower of Brahman. This journey began with the fundamental step of chanting of the Vedas and then we saw all the 40 steps of spiritual evolution wrapped in these 5 beautiful shlokas. The Acharya gave us a





Sadhana Panchakam

crisp guidance to evolve from a limited Jiva to awakening in the supreme state of Brahman.

With the blessings of Param Pujya Gurudev with this sutra concludes (or rather begins) the journey of spiritual evolution.

Om Tat Sat.







Mail from Poojya Guruji

*Q: I have so many Gods in my Puja Room,
now how do I handle all of them?*





MAIL FORM POOJYA GURUJI

Harari Om.

Well, you have asked a question of great relevance for many devotees. This has always been a question or rather a problem of many devotees.

Hinduism is an ancient, rich and diverse religion and culture. So obviously we have many forms of Gods, so many devatas





Mail from Poojya Guruji

and deities. When we go around visiting temples we collect mementoes, keep them respectfully in our homes and puja places, and at the end of the day this is an obvious and natural dilemma. Obviously we cannot do all the rituals which are associated with different gods, so we may end up doing bare minimum for all or even nothing at all, and a loving devotee remains dissatisfied with this state of affairs.

“Proper gyan helps us to ward off all Dharma
-sankat.”

Well, the fundamental principles of our Dharma will surely help you a lot to ward off this dharma sankat.

- Know very clearly that while the manifestations may be many, God is only one. Look upon all manifestations as that of one God alone. So you will need to segre-





Mail from Poojya Guruji

gate between the manifestation and the divinity behind it.

- Look upon manifestations as the play Maya shakti (the creative power) of God, and learn to look upon the conscious divinity, the timeless existence behind all the manifestations as the real essence of God.

- There is a principle of Ishta Devata in our religion. While all the manifestations are that of one divinity, yet one particular Naam & Roopa is given to us by our Gurus or elders, to start looking at that as your Ishta Devata. It is just a personal preference to facilitate our journey, without looking down upon others.

- This is comparable to human relations. While all the individuals are basically good, but we form lasting relationships with one, so also here. For us, to begin with, we need to look upon as the manifestation of our Ishta Devata alone as important and





Mail from Poojya Guruji

do all what we need to do for one alone.
 - May all other forms of God merge in this
 one. May you Ishta devata embrace all
 and be a representative of all - for you.

**“Learn to segregate between manifestations and
 the divinity behind it.”**

With this you should definitely be able to
 handle your dharma sankat and focus on
 the devotion and sewa of one.

Love & om,

Swami Atmananda







Gita Reflections

Gita Ch. 12 Sloka 19

Swamini Samatananda



Gita Reflections

तुल्य निन्दास्तुतिर्मौनी संन्तुष्टो येनकेनचित् ।
अनिकेतः स्थिरमतिः भक्तिमान् मे प्रियो नरः ॥

(*Gita Ch. 12 / Shloka 19*)

That devotee, who is the same towards censure and praise, who is disciplined in speech; who is contented with anything, who has no home of his own and who has firm knowledge of the Self is dear to Me





GITA REFLECTIONS

Sangati: This referred verse is from the 12th chapter of the Geeta. Having explained the means of attaining Bhakti in the first part of the chapter Bhagwan Sri Krishna then paints us a detailed verbal picture which reveals the lakshanas of a Gyani Bhakta.

In this section Sri Krishna reveals how a Gyani Bhakta is a man of wisdom who





Gita Reflections

has discovered the oneness with Ishwara, who is a liberated being yet as per his prarabdha he continues to live in this world. Thus, such men of wisdom often become a subject of curiosity as to how such people live in this world. How do they intermingle with the world,

“True bhaktas finally become one with their beloved God.”

do they also face similar ups and downs like an ignorant one, if they do how do they confront situations, do they always live in solitude, etc. Various such queries often come to the mind of all such sadhakas who are inspired by a similar goal. All the virtues described here are natural to a Gyani but are an inspiration for a mumukshu.





Gita Reflections

Tulyanindastutihi: A Gyani is totally unaffected by an agyani's ninda i.e. censure or criticism and so too in stutihi which means glorification. Having discovered oneness with ishvara and contentment within the Self He is totally untouched by external influences. A Gyani will eat, sleep, walk, work, similar to other human beings but his mental approach and attitude is what makes him unique compared to an ignorant and worldly human being. All his responses are an expression of a liberated and contented being. His responses in any given situation are not a reaction but an intelligent response backed by a sense of fulfillment. A Gyani's expressions are borne out of love whereas an ignorant one seeks love. A Gyani Bhakt can be compared to an ocean





Gita Reflections

which neither overflows with joy nor does it ever dry up in any kind of adversities. Just as there are a variety of waves which may be mighty and overwhelming, waves which may be small, calm and soothing, so also a Man of wisdom may sometimes be as dynamic as mighty waves or he may sometimes be calm and quite. At such times, the world might sing out golden words of praise and glory or it may hurl at him words of doubt, and negativity, but the true glory of such a knowledgeable bhakta reflects in his intelligently unaffected, calm and equipoised response. At the end of the day a Gyani responds as per the situation only for the welfare of all living and non-living beings.

“The true glory of such a knowledgeable bhakta reflects in his intelligently unaffected and contented demeanor.”





Gita Reflections

Mauni: This is a unique quality of a Man of wisdom. It does not literally mean that a wise man will not talk at all. But the uniqueness of this quality lies in the free discretion. There is no suppression of speech, but an intelligent free will in talking, or not talking or the manner in which one speaks. Speech is worth it when it is productive and does not reflect a restless mind which needs an opportunity to blabber uselessly. An awakened devotee by nature is truthful, equipoised, thoughtful, and sensitive in his speech. So mauni does not literally imply a vow of not speaking at all, but it implies speaking mindfully.

Santushtah yena kena chit:





Gita Reflections

Being contented by himself and within himself a Gyani bhakta is happy and contented irrespective of any situation. His happiness, comfort and satisfaction does not depend on external conditions. He doesn't feel the need to manipulate situations in order to be happy. For him all situations are a gift of Ishvara and he responds accordingly. In fact the glory of such wise men is that their very presence can make a situation comfortable and joyous irrespective of any other external factors. Their joy and contentment is contagious to all people and situations, truly reflecting that ananda is within us and not outside.

“Their joy and contentment is contagious, truly reflecting that ananda is within us and not outside.”





Gita Reflections

Aniketah: He is one who has no house whom he calls 'his own'. This does not literally mean that he does not have a roof on his head but it implies that firstly he is not attached or identified with one place as being his own place. Secondly he sees the whole world as his residence, he sees everyone as his own people. Atmaupamyena sarvatra-everyone is my own self. So he is not attached to one place as being his place. He is at home where ever Ishvara wishes him to be.

Sthiramatihi: One who's understanding of the 'Self' is clear and firm. There is no doubt. One who is steadfast in knowledge under all circumstances.

Bhaktiman: One who's devotion has culminated in seeing oneness with Ishvara through Self-knowledge. He is not a dev-





Gita Reflections

otee who sees himself as a small limited being and where Ishvara is the Supreme limitless one. His bhakti is gyan swaroop bhakti. Bhagwan says he is my atma.

Me priyo narah: Such a knowledgable bhakta, such a narah is dear to me.

In this manner Bhagwan Sri Krishna reveals the glories of a Gyani Bhakta.





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
The Egoless Mind





THE ART OF MAN MAKING

It is at such egoless moments that the higher abilities, and we serve the world in our full inspiration divine. There are in such activities an enchanting divine glow, a serene godly meaning and an enormous unearthly grace.

Thus the egoless person is a dynamic servant of the community undertaking all activities in life, with an extra dash and a divine purpose, and his performance will





The Art of Man Making

always have the added charm of inspired efficiency, the brilliancy of a perfect act masterly executed.

It is the selfish ego in us that always chains our abilities and shackles our performances. To release ourselves from our limited ego is to explode ourselves into our larger ambit of a diviner personality. The attitude of egolessness is the secret of unveiling the nobler and the dynamic in us. Thereby the person easily crosses over his own imperfections and walks into an ample field of beauty in all his works of life.

When we are in deep sleep, or under chloroform, we are unconscious and at such moments we experience a total absence of ego in us. From this common experience in us, we are tempted to feel

“It is the selfish ego in us that always chains our abilities and shackles our performances.”





The Art of Man Making

that the egoless state is a state of utter negation—a state of actionless zero, with no awareness of anything.

Krishna considers an egoless attitude to be the most productive in the dynamic field of action. Therefore the state of egolessness mentioned by the Shastra cannot be the negative state of "absence of ego" or "absence of consciousness of things within and without". In the previous verses the Lord has explained to us the attitude of egolessness, in a complete elimination of the "I-do mentality" in all actions, the renunciation of "doership" even in our own physical and mental functions.

Such a total cessation of "doership" is possible only when we get transcended





The Art of Man Making

into the higher plane of Consciousness. The dreamer when awakened can renounce his "doership" in the dream do-

“The way and the goal are one - surrender the ego.”

ings. Similarly, the sense of "doership" cannot disappear completely from us until our ego-consciousness awakes, to the Self-the Brahmic Consciousness. The way and the goal are one - by surrendering ego we strive to "awake" to the Higher, and when fully awakened to the Higher, the ego gets totally surrendered.

Hence the Lord said, He who does actions forsaking attachments, resigning them to Brahman, is not soiled by evil, like the lotus leaf by water. "Resigning to Brahman" "he who does all his actions without attachment", he is the one who has





The Art of Man Making

surrendered his sense of agency-the ego. How do we move into the state of sleep. ? We all daily move from the waking state to the sleep state of consciousness. Let us note the ways of resigning ourselves to this sleep state of Consciousness. Having worked hard through the day, exhausted and fatigued , a man returns home-a wash, a good dinner, a little relaxation. Then comes the irresistible 'call of sleep' - when he comes to feel a total detachment from everything of the waking conditions and an eager and burning aspiration to reach the deep sleep state. He goes to bed-lo! he steps into sleep then readily, easily, effortlessly.

The Science of Consciousness also explains a similar, simple path. Resigning the ego to the higher consciousness, "fore-saking" all attachments to the ego plane of Conscious-





The Art of Man Making

ness, he who pursues his duties" such an individual gets no more shackled by new Vasanas "not tainted by evil" even in the midst of his actions, "just as a lotus leaf is not affected by the waters in which it lives".

In such an egoless attitude how does a man work? If he works, will not the newly generated Vasanas fetter his personality with newly forged chains? No. Can he then come to liberate himself through work? Yes. How is this possible? "Because", points out Krishna , The Karma yogins perform actions only with their organs of actions, mind, organs of perceptions and intellect, forsaking attachment, for the purification of their heart.

“Karma-yogin’s perform actions for the purification of their heart.”





The Art of Man Making

Those who perform all their actions in the Yagya spirit , total dedication -Karma Yogins-they allow merely their mind, intellect, and organs of actions and perceptions to act as a service of the Lord'', without themselves getting selfishly involved in the actions and their fruits . ''Karma Yogins serve the world for their own individual inner purification''.

The ego and ego centric attachment together constitute ''attachment''. This term attachment is used in Geeta very often and everywhere it indicates the ego and ego centric desires in us that come to play in all our activities. Renouncing this pair within when we act, the existing Vasanas exhaust themselves, and our intellect-mind equipment becomes calm, peaceful, steady-and this psychological state of meditative poise within is called ''purity of heart''.



Jivanmukta

Wandering In Himalayas

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Lake Manasa and Mt. Kailas

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj



JIVANMUKTA

From the ancient books of the Hindus we can understand that the misconception that “the body is the Self” was once more or less wide-spread in our country. The majority of the people never endorsed the view; they believed in an immortal soul, separate from the body. Kanada, Gautama, Prabhakara, and their followers held the view that the soul is an inert





Jivannukta

thing like the sky and that knowledge is its attribute, even as sound is the attribute of the sky. Among the Meemamsakas, Bhatta and others argued that the soul cannot be matter in the sense that a pot is, and they, therefore, sought to establish, on the authority of the Vedas and logical reasoning, that the soul is partly matter and partly spirit, like the glowworm. But the group of philosophers led by Kapila objected to this view and held that the soul, being one without limbs, cannot be partly matter and partly spirit. They maintained that the soul is purely spirit; at the same time, they supposed that each individual has a separate





Jivannukta

soul. Dvaipayana, Sankara, and other Vedantins went further. They held that the soul is not Knowledge (chit) alone, but Knowledge as well as Bliss (ananda); that, although the soul appears to be different from person to person, it is not really different, but it is all one. The promulgation of such views by various schools of philosophy stamped out materialistic atheism from the country. In recent times, however, it has begun to raise its head again in the West, and because of our contact with the West, it has begun to rear up its head again in India.

This is a matter for great regret for all thoughtful people who have the welfare of the world at heart. The echoes of curious arguments come floating to India from the West. Some say that





Jivannukta

the work of creation, maintenance, and destruction is going on according to the laws of Nature, that it goes on independently of any immortal, conscious directing power. Some hold that everything is the result of evolution and not of any conscious process, such as creation. Some proclaim that the teachings of religion, which urge man to be moral and exercise self-control, are absurd and that the conquest of instincts is as impossible for man as it is for animals. Yet others are of the view that even if there is a creator of the entire universe with numberless Suns and Moons and Earths, man, who “is but a minnow in the creek of a little planet called Earth,” can have very little indeed to do with Him.





Jivannukta

The West is still resounding with such uproarious arguments and their echoes cannot fail to reach even our distant shores. But if Truth is ever Truth and untruth is untruth, we need not be perturbed over such atheistic arguments. How can the billows of untruth, which keep on advancing and retreating, shatter the mighty rock of Truth?





STORY

Section



THE LEGEND OF SRI KEDARNATH



One of the earliest references to Kedarnath is found in Skanda Purana (7th and 8th century). According to Skanda Purana, Kedara is the place where Shiva releases the Holy Ganga from his matted hair (called in Hindi as "Jata").

Pandavas Story About Kedarnath

Pandavas worshipping Shivalinga at Kedarnath According to mythology, Pandavas





The Legend of Sri Kedarnath

built the Kedarnath temple after Mahabharata. It is said that Pandavas wanted to go to Lord Shiva for forgiveness after killing their Kaurav brothers to atone for their sins. But Lord Shiva did not want to meet them. That's why Lord Shiva hid in Guptkashi.

Pandavas and Draupadi spotted a bull that was very unique from the other bulls in Gupt Kashi. Pandava's brother Bheem identified that the bull is none other than Lord Shiva himself. Lord Shiva who was hiding from them was in the form of Nandi, the bull. Bheem tried to catch the bull but couldn't succeed, he only caught the tail of the bull.

Panch Kedar History

Lord Shiva, who disappeared from Guptkashi reappeared in five different forms in five different places.





The Legend of Sri Kedarnath

These are hump at Kedarnath, Face at Rudranath, Arms at Tungnath, Navel, and stomach at Madhyamaheshwar and The Hair locks (Jata) at Kalpeshwar. And that's how Panch Kedar came into existence.

Panch Kedar is evidence of Pandava's story about Kedarnath Temple History. Lord Shiva was impressed by their efforts and hard work. Then he finally forgave them for their deeds.





The Legend of Sri Kedarnath

Badrinath's Story About Kedarnath Temple

Another legend is related to Nara and Narayana. Two incarnations of Bhagwan Sri Vishnu who went to perform severe penance in Badrikashram of Bharat Khand (now known as Badrinath Temple) in front of a Shivalinga fashioned out of the earth.

Lord Shiva was pleased with their dedication and appeared in front of them and granted them a wish. Nar Narayan requested Shiva to stay there and make that place his permanent abode as a Jyotirlinga at Kedarnath for the welfare of humanity. Granting their wish, Lord Shiva stayed in that place which is now known as Kedarnath.

Other names of Lord Shiva are Kedareshwara and Lord of Kedar Khand aka Kedar Baba.





The Legend of Sri Kedarnath

History of kedarnath temple

The holy Kedarnath temple is said to have been built in the 8th century AD by Guru Sri Adi Shankaracharyaji. Shankaracharyaji rebuilt the place where the Pandavas of the Mahabharat fame are believed to have constructed a shiv temple.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*



MISSION NEWS





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Geeta Pravachan



Somany Bhawan, Rishikesh



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MISSION NEWS



Geeta Pravachan

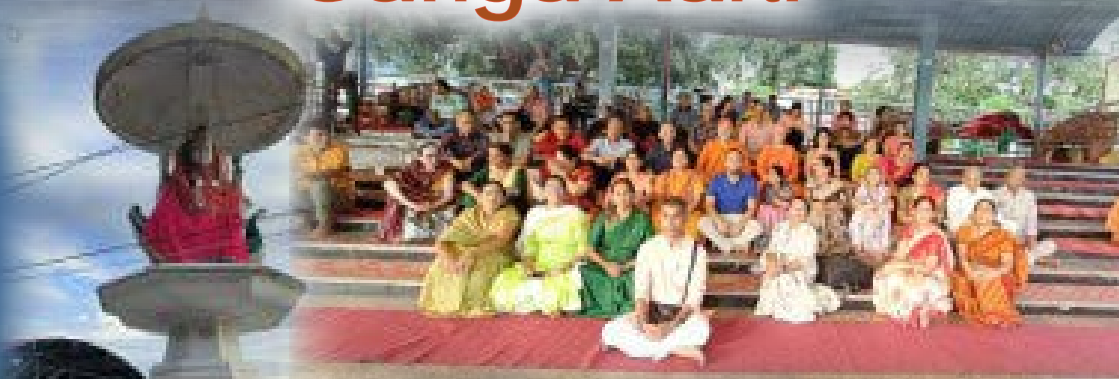




MISSION NEWS



Ganga Aarti

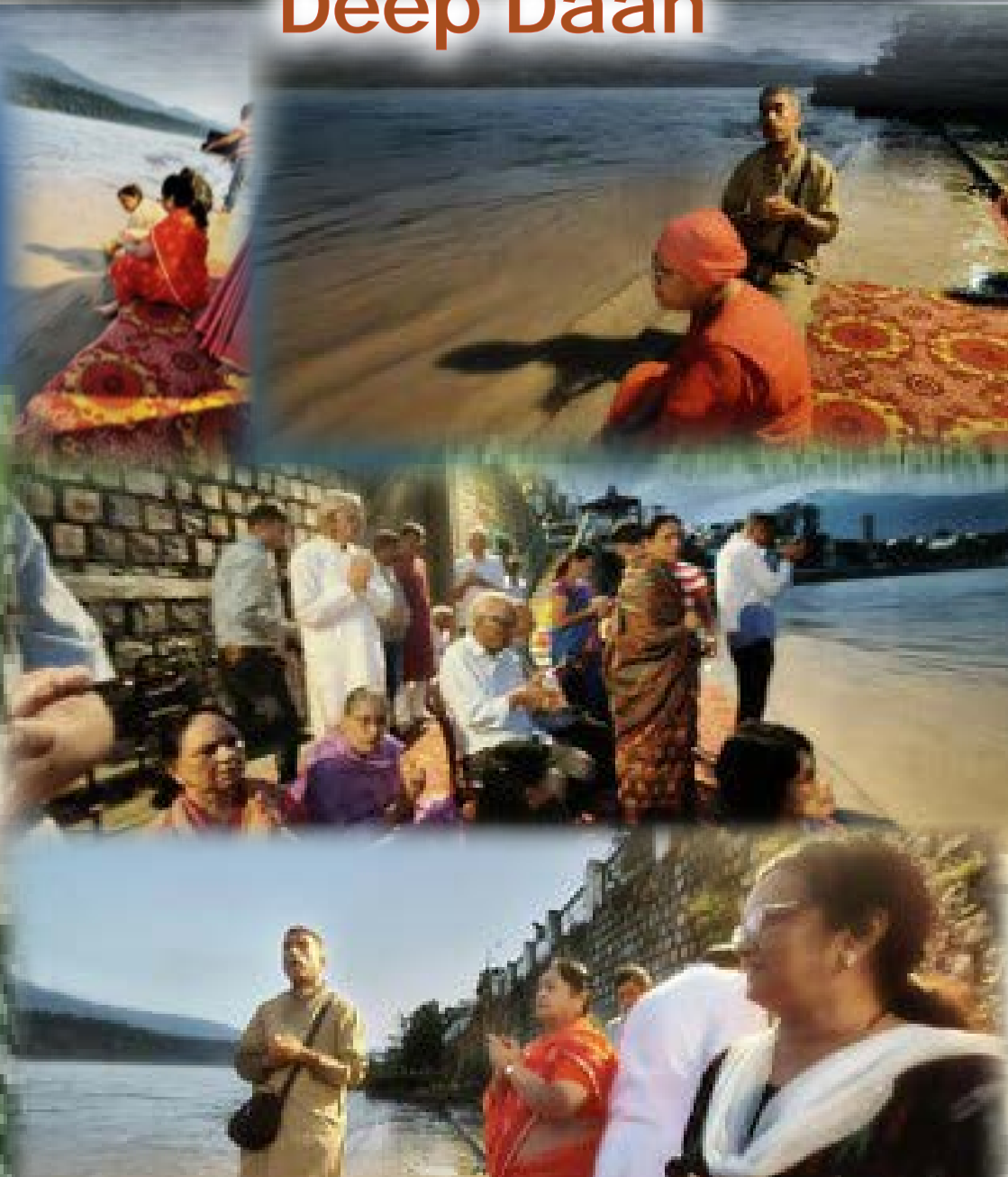




MISSION NEWS



Deep Daan





MISSION NEWS



Ganga Snaan

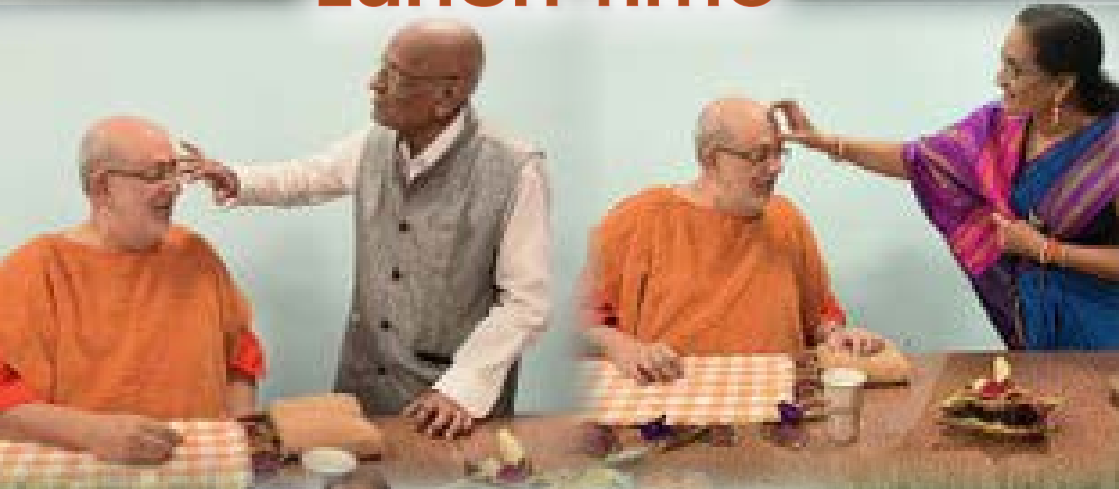




MISSION NEWS



Lunch Time





GENERAL NEWS



Birds of Rishikesh





MISSION NEWS



Sahasranaam Archana





MISSION NEWS



Sahasranaam Archana

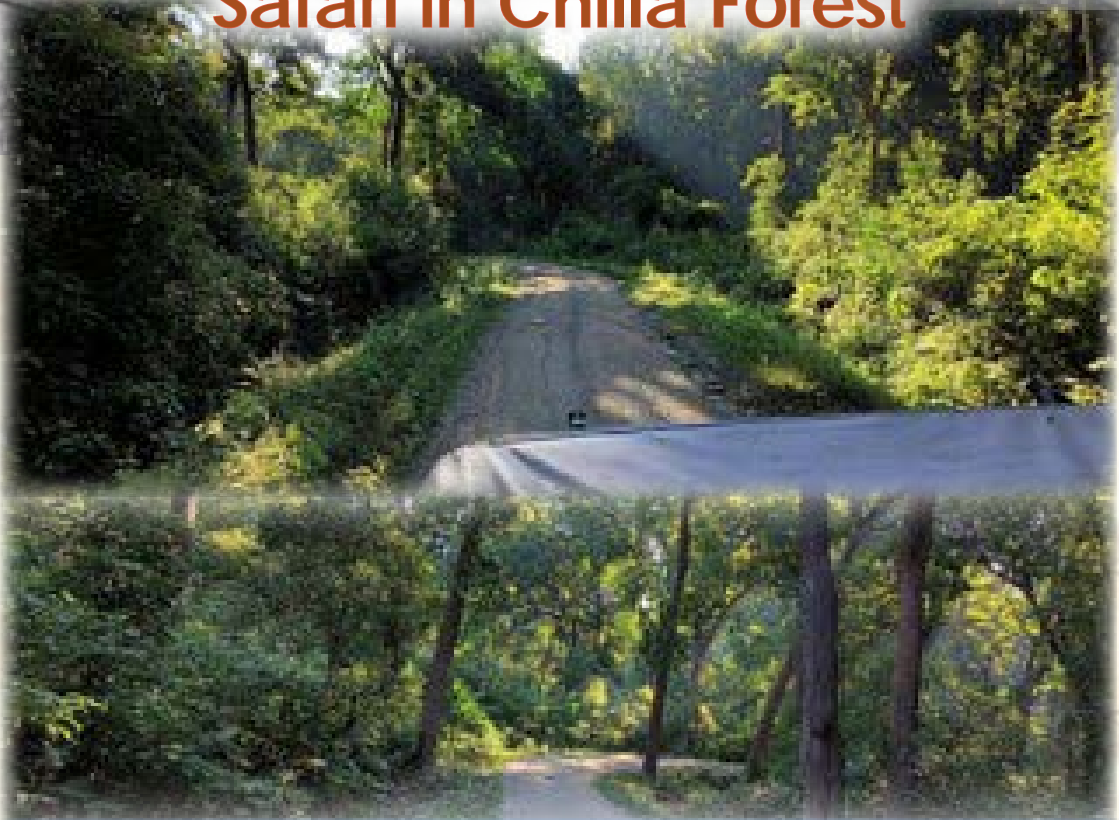


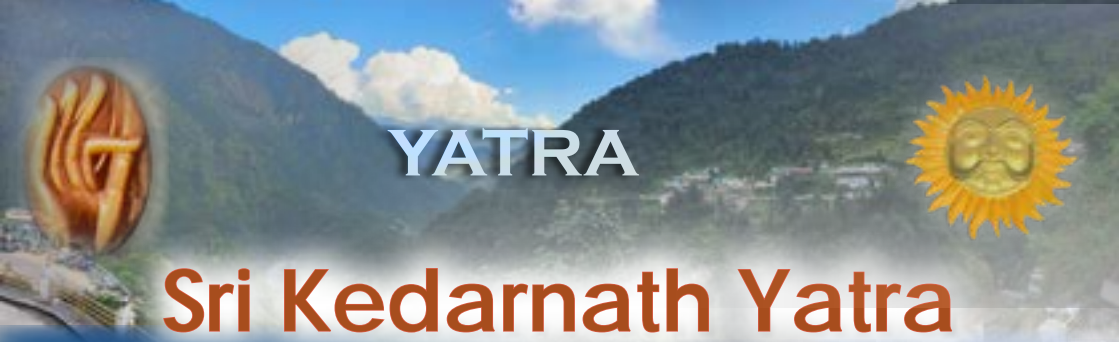


MISSION NEWS



Safari in Chilla Forest





YATRA

Sri Kedarnath Yatra

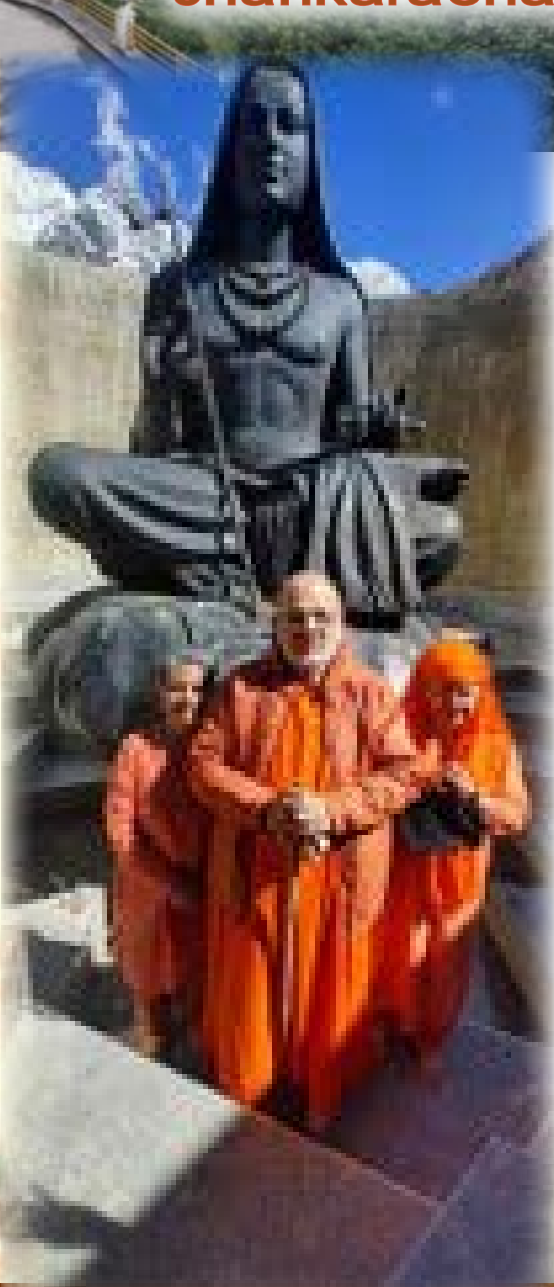




YATRA



Shankaracharya Samadhi

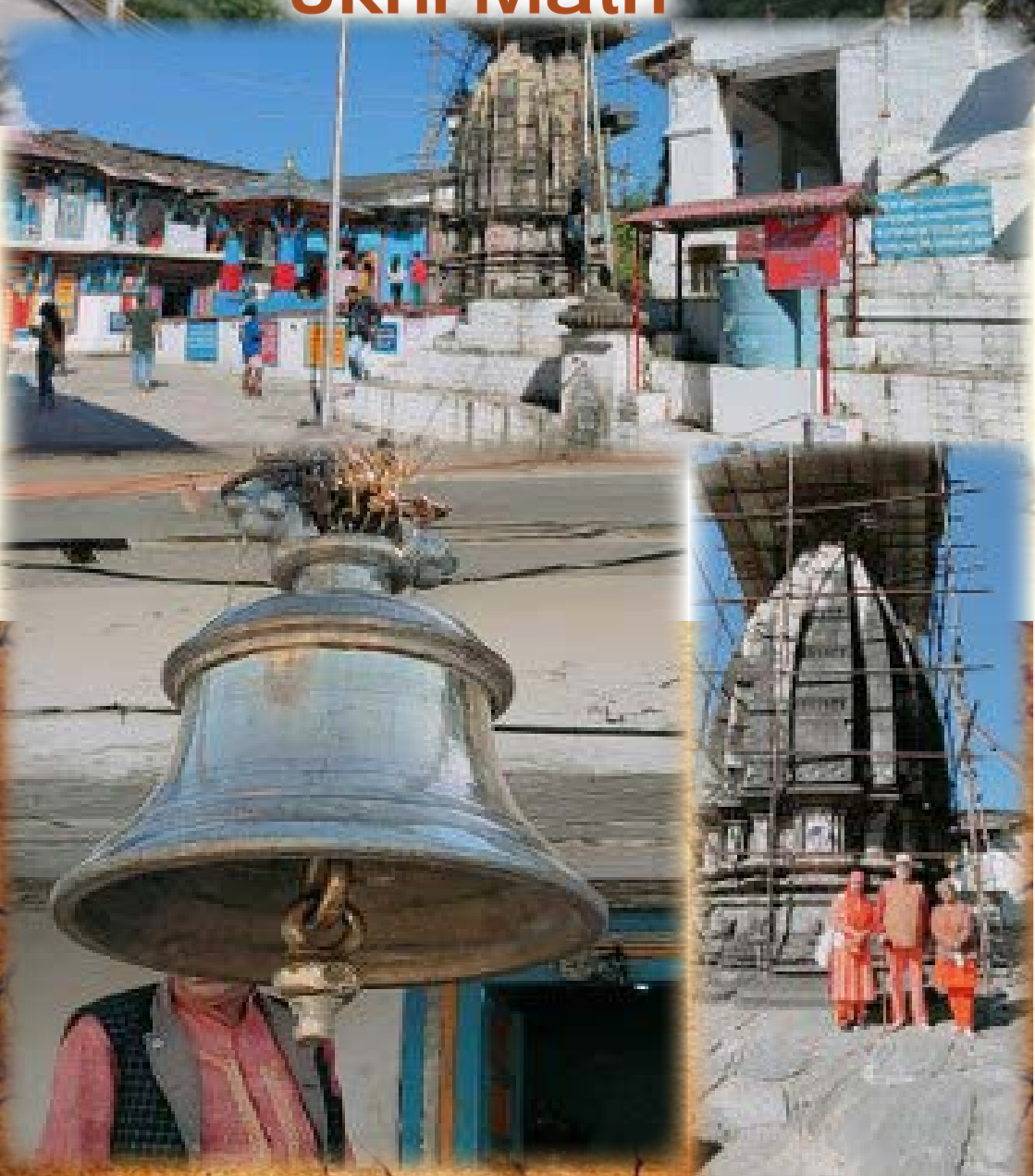




YATRA



Ukhi Math

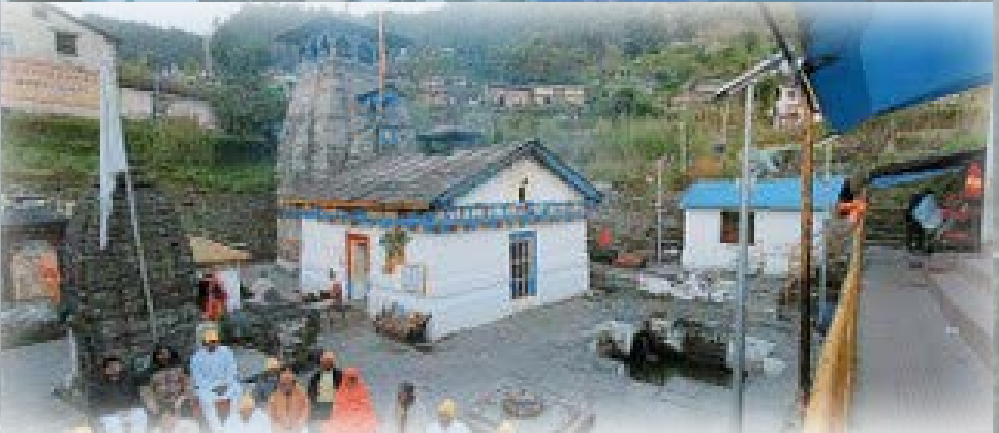




YATRA



Triyugi-Narayan Mandir



Ashram & Mission Programs

Gita Classes

@ Vedanta Ashram, Indore

With Sankar Bhashyam

by Poojya Guruji Swami Atmanandaji

Starts from 1st Nov 2022



Ashram & Mission Programs

Gita Jayanti Programs

@ Futi Kothi & Gita Bhawan, Indore

P. Guruji & Ashram Mahatmas

3rd Dec 2022

Gita Gyan Yagna

@ Ramkrishna Kendra, Ahmedabad

Swamini Amitanandaji

5th to 11th Dec 2022

Gita Gyan Yagna

@ Gokul Dham, Goregaon, Mumbai

Swamini Samatanandaji

5th to 11th Dec 2022

Ashram & Mission Programs

Holistic Living Program

@ Vedanta Ashram, Indore

P. Gurujī Swami Atmanandaji

15th Dec 2022

One Day Camp on Janma & Mṛityu

@ Vedanta Ashram, Indore

P. Gurujī Swami Atmanandaji

16th Dec 2022

Gīta Gyan Yagna

@ Atma Jyoti Ashram, Baroda

Swamini Amitanandaji

5th to 12th Jan 2023

Ashram & Mission Programs

Gita Gyan Yagna

@ Amaravati

Swamini Samatanandaji

16th to 22nd Jan 2023

Vedanta Camp (Maha Shivratri)

@ Vedanta Ashram, Indore

P. Guruji & Ashram Mahatmas

13th to 17th Feb 2023

Gita Gyan Yagna

@ Jalgaon

Swamini Poornanandaji

14th to 20th Mar 2023



**Love & Blessings on
Gita Jayanti
(3rd Dec 2022)**

INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

~ Gita Ch. 12

~ Gita Ch. 17

~ Sadhna Panchakam

~ Drig-Drushya Vivek

~ Upadesh Saar

~ Atma Bodha Pravachan

- Sundar Kand Pravachan

~ Prerak Kahaniya

- Ekshloki Pravachan

~ Sampoorna Gita Pravachan

INTERNET NEWS

- Kathopanishad Pravachan
 - Shiva Mahimna Pravachan
 - Hanuman Chalisa
 - ~ Laghu Vakya Vrittu (Sw. Amitananda in Guj)
 - ~ Shiv Mahimna Stotram (Sw. Samatananda)
-

Online Ongoing Programs

Prerak Kahaniyan

by Swamini Poornanandaji

Shiv Mahimna Stotram & Gita Chanting

by Sw. Samatanandaji

Published Once a week in VDS Group

INTERNET NEWS

Audio Pravachans

- ~ Sadhna Panchakam
 - ~ Drig Drushya Vivek
 - ~ Upadesh Saar
 - ~ Prerak Kahaniya
 - ~ Sampoorna Gita Pravachan
 - ~ Atmabodha Lessons
-

Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

Monthly eZines

- ~ Vedanta Sandesh - Oct '22
- ~ Vedanta Piyush - Oct '22



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